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The Non-Subscribing Presbyterian

No. 407. SEPTEMBER, 1940.

ORDERED LIBERTY. UNIVERSAL HAPPINESS. RIGHT PROSPERITY.

II. Cor. iii., 17—"Where the Spirit of the Lord is, there is Liberty"

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NOTES AND NEWS.

"Come, Philip, let us sing the 46th Psalm," Luther would say occasionally to his friend Melancthon in times of stress and danger: "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea!" There is a well-known story of Emerson having been met by a Seventh-day Adventist, and asked if he knew the world was coming to an end, and his reply was: "Well, I don't mind, I dare say I'll be able to get on without it!" There is always a song deep down in our hearts, the harmony of the eternal, whatever may happen to the garments of the soul. "Not knowing sorrow, of Truth the essence, of Life the joy, of bliss the fine ecstacy, in my Nature eternally free."

* * *

Our gallant lads go off on their adventures, cheerful and with a smile, and with them the victory is already won. Whatever our contact with actual warfare may be, we must win victory over ourselves. Fear is our worst enemy; but it is not the true Self that knows fear, but just an instrument that the Self has created for its own use,—no more the Self than is a spade.

* * *

A text often cited to support the Deity of Christ is Rom. ix. 5—"Christ who is over all, God blessed for ever." In Moffatt's translation the last clause as being the direct application of the term "God" to Christ is rejected, and the passage rendered "My brothers my natural kinsmen, they are Israelites, theirs is the Sonship, the Glory, the covenants, the divine legislation, the Worship, and the promises; the patriarchs are theirs, and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen.) What has been claimed as a statement that Christ was God is only a rabbinic formula, an ascription of praise or doxology, such as is given at the close of each of the five divisions of the Book of Psalms (see Revised Version). (xli. 13; lxxii. 18, 19; lxxxix. 52; cvi. 48; cl. 6). Both for Jews and Christians some form of "Glory to God" is a most fitting ending for worship, and thus to the Lord's Prayer itself has been added such a doxology. "For thine is the kingdom, and the power, and the glory, for ever. Amen."

Library of the UNITARIAN FOR CHRISTIAN Berkeley, Calif.

* * *

According to the Order from the Government, it will not now be possible to send the magazine from private addresses in Northern Ireland; but, where it is desired to send copies out of the Province, they can be sent either from The Depository, 35 Rosemary Street, Belfast, or Edward Hodgett, Printer, Newry.

* * *

October, 1940, number published on Saturday, September 28th. Copy sent in before 20th September will be received by Rev. John Barron, Ballywalter, Co. Down.

* * *

CORRESPONDENCE—The letter, derogatory to the Ministry of the Non-Subscribing Church, after consideration by the Magazine Committee, is declined publication.—Editor.

* * *

PULPIT SUPPLY.—The Rev. J, Shaw Brown, 1 Greenmount Avenue, Manse Road, Bangor.

THE CHURCH MERGER.

Extract.

H.M. High Court of Justice in Northern Ireland.

Chancery Division. Hon. Mr. Justice Megaw

Tuesday, the 30th day of July, 1940.

Record 1940/69.

Rev. E Savell Hicks, Rev. J. Barron, Rev. Dr. A. L. Agnew and others Plaintiffs.

His Majesty's Attorney-General for Northern Ireland Defendant

This Matter coming on this day pursuant to Summons dated the 9th day of June, 1940, And on reading said Summons the Affidavits of the Rev. James Glynne Davies the Rev. John Alex. Kelly and Harold Thomas all filed the 18th day of July, 1940, and the exhibits therein referred to And on hearing Counsel for the Plaintiffs and Counsel for the Attorney General

And it appearing that on the 16th day of June 1937 the Association of Irish Non-Subscribing Presbyterians and other Free Christians together with its Trusts and Funds were received into the care of the Synod of the Non-Subscribing Presbyterian Church of Ireland.

The Judge doth order that from this date the Scheme of the Charity called "The Students' and Ministers' Auxiliary Fund of the Association of Irish Non-Subscribing Presbyterians" and the Scheme of the Charity called "The Reverend John Montgomery Charity" be amended so that in each of the said Schemes,

(1) A reference to the Association of Irish Non-Subscribing Presbyterians and other Free Christians or to the Association of Irish Non-Subscribing Presbyterians shall be construed as a reference to the Non-Subscribing Presbyterian Church of Ireland.

(2) A reference whether express or by necessary implication to a meeting of the said Association shall be construed as a reference to a meeting of the Synod of said Church.

(3) A reference to a majority of the members present at a meeting of said Association shall be construed as a reference to a majority of the members present at a meeting of the Synod of said Church.

And the Judge doth further order that the costs of all parties of and incidental to this Order and application when taxed shall be paid out of the Funds of the said Students' and Ministers' Auxiliary Fund said costs to be taxed as between Solicitor and Client.

(Signed) W. M. Knight,
Assistant Registrar.

Filed in the Central Office on the 1st day of August 1940

J. G. Wheeler,
Assistant Registrar.

J. F. Orr & Co., Solicitors for Plaintiffs, 77 Chichester Street, Belfast.

OFFICIAL.

The Code of Discipline of the N.S.P. Church of Ireland.

In accordance with a resolution passed at the last meeting of the General Synod, a notice has been sent to each congregation, with reference to so amending the Code of Discipline that it can be adapted to meet changing circumstances and conditions. Attached to each letter is the form of a resolution recommended by the Synod, with a request that before Sunday, Oct. 6th, 1940, it be placed before each congregation, namely :—

"That this congregation of..... met together, after due notice given from the pulpit on the two preceding Sundays, agrees that the General Synod duly constituted shall have power at its Annual Meeting to make such changes in the Code of Discipline as may be approved of by two thirds of the Synod after one year's notice of the proposed changes has been given to each congregation.

Signed.....Minister.

.....Secretary.

SUBSIDY FUND.

Contributions should be addressed to Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

Will our friends who see to the sale of this Magazine, kindly endeavour to get new subscribers.

* * *

Pulpit Supply.—The Rev. W. Eakin, 103 Greenore Street, Belfast.

* * *

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

AMERICA'S "NEW CITIZEN PLEDGE."

Under the auspices of "The Better Citizen Association," tens of thousands of copies of the following Pledge have been well received by citizens of all classes. Our Young People's League especially, might find in it much that is profitable for its consideration : –

"Deeply convinced that the United States of America was greatly conceived in the principles of Ordered Liberty to the end of Universal Happiness in Right Prosperity :

And honouring those who planted and those who have nourished these principles in the soil of this land :

I pledge myself to do all in my power to uphold these principles in thought, word, and deed, whatever may be my party, religious or other affiliations, recognising that my citizenship of the United States can owe no final allegiance save to my country and to my fellow-citizens.

I pledge myself to do all in my power to further the well-being of my fellow-citizens above all distinctions of race, creed or sex, ever seeking faithfully to guard them against all encroachments on the part of my personal interests of whatever nature.

I pledge myself to do all in my power to recognise, and wherever possible to co-operate with, all unselfish service to the end of the betterment of the American people, irrespective of all party or other origin, and and while striving to fulfil my civic duties, never to impute unworthy motives to those whose activities I may feel constrained to oppose.

I pledge myself to do all in my power to minimise inter-party, inter-religious and inter-racial strife, as gravely detrimental to the pursuit of the solidarity of the American people.

I pledge myself to do all in my power to spread everywhere, especially among the young, an ardent and selfless love of the United States of America.

Signed.....

This movement has developed at an opportune time when organisations are known to be active in that great country, in the sowing of seeds of racial hatred and intolerance and dissension of all kinds to gain their objectives.

ULLIN.

God is a circle whose centre is everywhere, and its circumference nowhere. —Empedokles.

REMONSTRANT SYNOD OF ULSTER.

Newcomers do not understand that the Non-Subscribing Presbyterian Church of Ireland is an amalgam of two distinct denominations : the Presbytery or Synod of Antrim, having a history of its own for over a couple of centuries, and the Remonstrant Synod of Ulster of over a century ; that for some time these continued each its own way, practically oblivious of the other.

With the Synod of Munster they united to form the Association of Non-Subscribing Presbyterian Congregations (which Association, following on the recent judgment obtained in the High Court in Northern Ireland, now awaits dissolution).

The Remonstrant Synod has rights secured by Act of Parliament. The Sustentation Fund, R.S.U. so called, is really the united endowment of nine congregations, and has its own scheme, and is entirely apart from the Sustentation Fund of the Non-Subscribing Presbyterian Church of Ireland, which is on another foundation altogether. The R.S.U. Sustentation Fund is based upon the Regium Donum founded by King William III.

THE GREAT WAR OF 1914-18.

"We lived many lives in those whirling campaigns, never sparing ourselves any good or evil ; yet when we achieved and the new world dawned, the old men came and took from us our victory, and re-made it in the likeness of the former world they knew. Youth could win, but had not yet learned to keep, and was pitiably weak against age. We stammered that we had worked for a new heaven and a new earth, and they thanked us kindly and made their peace. When we are their age we shall no doubt serve our children so."

T. E. LAWRENCE, (Lawrence of Arabia.)

HARVEST THANKSGIVINGS.

September 29th—Mountpottinger. Preacher, Rev. A. M. Bell, B.A., Killinchy.

October 6th—Ballyhemlin, 3-30 p m.

The Non-Subscribing Presbyterian Church, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

REPORTS.

Downpatrick—Annual flower services were held on July 14th. Rev. C J. Montgomery, of Holywood, was an inspiring preacher. The beautifully clear voice of Miss Dorothy Ward, of Belfast, the soloist, was heard to advantage in "My Task" and "Green Pastures." Miss Marie Henry, L.L.C.M., who was at the organ, had trained the choir and Sunday-school children in the singing of special hymns, the solo part of one being taken by Master Neville Quinn. Unfortunately the attendances were not very good, owing to the extremely wet weather. The offerings of flowers and a large supply of eggs were sent to the County Infirmary. Especial thanks are due to Mrs. S. Maxwell, Mrs. Robb and Dr. Lothian, for gifts of flowers and the loan of plants.

Comber Women's League—A presentation was made to the treasurer, Miss Mabel Frame, on the occasion of her marriage to Mr. Robert Shields. Mrs. Shields, we are glad to say, is to continue in her office of treasurer. Mrs. Dempster, the oldest member of the branch, made the presentation, and congratulatory speeches were made by some of the members. The minister, the Right Rev. J. Glynne Davies, paid tribute to the great services rendered by the Frame family to the Comber Church. The Frame family was an initial member of the church and had always been outstandingly loyal in service.

A Savings Group has also been started. The group is open to all members of the congregation. Savings books and stamps may be had from the hon. secretary, Miss Helen Ferguson, who will give any further information reqiured.

Ballee—At the annual business meeting of the congregation the minister presided. The balance sheet was adopted and the report of of the year's activities included reference to good work done in repairs to church property and the felling of trees in the graveyard. Of special note were the services at Easter in aid of the Church Renovation Fund. Other successful events had included a jumble sale and a dance. The congregation had again supported the Earl Haig Fund for disabled soldiers. The Envelope Scheme had been organised and had come into operation at the end of the year. It was encouraging to note that the congregation's financial year had ended with a balance in hand. Thanks were accorded by the Minister to the church officers and to all who had given appreciated help and co-operation during the year, and the hope was expressed that in the year that lay ahead there would be a happy continuance of the spirit of service in the fellowship of this ancient Church.

Annual Flower Services were held on the 23rd June, when the church was artistically decorated. The preacher was the Right Rev. J. Glynne Davies, whose appropriate and eloquent sermons were highly appreciated. Cordial thanks are extended to the friends who provided flowers and decorative material and to the ladies who undertook the work of decoration.

Ballyhemlin. — The Choir and Sunday School Excursion on Friday, Aug. 9th, this year was to Bangor, leaving Orange Hall, Ballyhalbert, at 10 a.m. and returning from Bangor Station at 8-30 p.m. The day was not very promising at the start, but later on the sun came out, and a very enjoyable day was spent. The route was via Kircubbin and Newtownards, returning by Donaghadee. The Annual Congregational Meeting was held in the Session Room, the Rev. J. Barron presiding, on Sunday, Aug. 11th. The report on the year's finances was presented by F. M. Allen, Esq., and work of the congregation was very satisfactory.

First Church, Belfast. — One of our members, Mr. John Radcliffe, graduated B.A., at Queen's University, in July. He expects to enter our College at Oxford, for Divinity training, in October. We extend to him our heartiest good wishes and our sincere congratulations. Mr. Radcliffe has rendered enthusiastic and most self-sacrificing service not only to our own particular church, but to all the churches of our faith here in Ulster. He is widely known, and gratefully accepted, as a lay preacher. Our good wishes will go with him to Oxford, and we shall follow his future career with interest and affection.

The Sunday School has been closed, as is customary, for the past two months. It will re-open on the first Sunday in September. A number of our younger scholars have been evacuated from Belfast, and our junior classes will be smaller than usual. We shall, however, endeavour to carry on

as near to the normal as possible, believing this to be a duty in these anxious and unsettled times.

The Discussion Circle executive committee has met recently, and has drawn up plans for the coming winter. Among other items, it has been decided to inaugurate a Three-Hundred Shilling Fund, which will, on completion, be handed over to the church, as a token of loyalty and goodwill on the occasion of its ter-centenary.

The Property Committee and Church Trustees have been meeting recently to discuss the protection of the glass windows in the church building. It is anticipated that work to this end will shortly be put in hand.

Once again we send our cordial greetings to all absent friends. Some of these are in the various Forces, others are in danger areas in England and Wales. They are constantly in our remembrance.

Ballyclare.—On Thursday evening, 18th July, on the invitation of the Rev. W. Howard Payne, a number of soldiers stationed in the neighbourhood were entertained in Victoria Hall. A varied programme of music, to which the soldiers contributed, games and competitions were enjoyed by all, small prizes being awarded to the winners in the competitions. Supper was supplied by the members of the Women's League to a company numberaing about 70. The duties of M.C. were carried out by the Rev. W. Howard Payne, and Mrs. Moore, A.L.C.M., and Sergeant Grant acted as accompanists. A very enjoyable evening closed shortly before "black-out' time with the singing of the National Anthem.

On Thursday, 25th July, the Sunday School picnic was held, when there was a very good muster of scholars, parents and friends. Owing to the unsettled state of the weather and the difficulty of transport it was decided to forego the usual trip to the seaside, and, instead, to make an "excursion" to Victoria Hall and the adjoining manse grounds where a very happy time was spent. Full justice was done to the good fare provided by the teachers and children and grown-ups joined in the games and sports. Everyone went home feeling that the day had passed all too quickly.

CORRESPONDENCE.

To the Editor, "Non-Subscribing Presbyterian."

Dear Mr. Editor,—The report given in your August issue of the Y.P.L. Excursion to Newry and Warrenpoint contains a simple but confusing error. Rev. Agnew and Rev. Wilde were members of the party, and the last sentence should read, "We were very glad to have, etc."

Yours truly,

A. CORBETT.

ULSTER DISTRICT WOMEN'S LEAGUE.

The Manse, Comber,
Belfast, 16th Aug., '40.

Dear Editor,—The subscriptions received this last month are from Miss Rosemary Ferguson (2nd sub.) 2/6, and Mr. S. Patton, of Greyabbey. From Mrs. W. Patterson, of Holywood, a much appreciated parcel of socks and from Rev. W. Eakin, books have been received. Pullovers, scarves and long stockings are much needed.

Army. — "Please accept my sincere thanks for the parcel, and if you will convey them also to those other kindly people, who give their time and money to provide such acceptable comforts."

Army.—"I do not know how to thank you enough for the very nice parcel received from you on behalf of the Unitarian Church—the woollen articles are a perfect fit and most acceptable."

Both these extracts are from men who suffered terribly in the Dunkirk evacuation and lost all their property. The second writer was for three days on a collier and had 4 cold potatoes and 3 cups of tea in that time. Yet they write to thank so warmly those few people who have taken thought for their welfare. It is we who should be thanking them by every means in our power for the protection they have afforded this island.

Subscriptions may be left with Mrs. Colvin at the Depository and however small they will be much appreciated, gifts of toilet soap, writing blocks,

handkerchiefs, shaving soap, tooth paste, sweets and cigarettes are most acceptable. The men are so scattered now in tiny hamlets and rural districts that it is somewhat difficult to get these necessities. Games that can be packed into parcels will be gladly received, as the nights grow longer and colder they will be much wanted.

Yours sincerely,
EDITH DAVIES.

COMPARATIVE RELIGION.

The Bhagavad Gita: The Song of Eternal Life on the Battlefield of Right.

The Bhagavad Gita, the Supreme Teaching of Union, sung by the Lord of Life, is not only one of the most precious treasures of the wisdom of India but is a world scripture, that is to say, its message is universal and therefore for all times and for all men who can receive it. Perhaps because of this universal quality its teaching has a special application to the situation in which we find ourselves to-day. Although not technically of a Masonic character, as the Gita has considerable bearing on the main subjects of the three Degrees: (a) Initiation and Moral Discipline, (b) The Hidden Mysteries of Nature and Science, (c) Self knowledge, How to die, and Immortality; it should be of considerable interest to all true Masons, for this reason and because of the aid it can give to all in the hour of test and trial we now have to face.—"The Speculative Mason."

PEACE.

"Peace is an essential principle in nature, not merely a quality to be acquired; it belongs to the innate essence of all things, and, like love, is a cohesive principle. Behind all movement there is rest; behind all sound there is stillness; so that behind the motion and the music of the spheres there is peace—the equipoise of God. Though all His planets and all His people move, He is motionless, and nought is there within His wide dominions that can disturb His peace, so firmly founded."

—GEOFFREY HODSON.

FLOWERS FOR HAPPINESS.

"Francis Thompson—the poet—asks the question:

" 'Know ye what it is to be a child?' and then answers it:

" 'It is to have a spirit yet streaming from the waters of baptism: It is to believe in loveliness, to believe in belief: it is to be so little that the elves can reach to whisper in your ear; it is to turn pumkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has it fairy god-mother in its own soul; it is to live in a nutshell and to count yourself the king of infinite space.'

"The Great Gardener has sown a garden in each one of His children in every kingdom of nature. And he allows weeds to spring up that each may learn the better to remember his flowers.

"Weeds for remembrance. Flowers for happiness."—G.S.A.

MY DAILY PRAYER.

Oh, that mine eye might closed be
To what concerns me not to see!
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived within my breast;
That by each deed, and word, and thought,
Glory may to my God be brought.
But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it too,
For that is more than I can do.

Card printed by
J. NEWMAN, Downpatrick.

Salt is an age-old symbol of Life, as Bread is of form; and so the Bread and Salt ceremony of olden rituals was equivalent to the Wine and Bread of the eucharistic communion.

UNITARIAN MEN'S LEAGUE

(Belfast Chapter)

To members of the Men's League.

You are most cordially invited to join the party which it has been decided shall visit Newry and Warrenpoint on Saturday, September 7th.

Train leaves Belfast at 2-10 p.m.

Party will alight at Newry and view the Church, afterwards proceeding to Warrenpoint by train, where tea (arranged by the Rev. J. McCleery) will be served, at 1/3 per head.

Train leaves Warrenpoint at 7-45 p.m.
Due Belfast at 9-20 p.m.
Third Class Fare 2/3.

REMONSTRANT SYNOD OF ULSTER.

"Constitution of the Church, Adopted Tues., 25th and Wed., 26th May, 1830."

* I. That the Scriptures of the Old and New Testament are the only infallible Rule of Faith and Duty, and contain all knowledge necessary to salvation.

X. That we adopt the Code of Discipline, sanctioned by the General Synod of Ulster, in 1825, as the law of Discipline in this Church: * and to show that we are not guided, in pursuing this course, by any view to promote the advancement of any set of Doctrinal Opinion, to the exclusion of others, we hereby publicly and solemly guarantee to the Congregations which are under our care, and to those which may hereafter form a portion of our Church, the full, free, unrestricted exercise of their unquestionable right to elect, on all cases of vacancy, Ministers entertaining such views of Divine Truth, as the congregations may themselves approve.

Notes — *This was modified in the Constitution of the Non - Subscribing Presbyterian Church of Ireland in 1910, which to a certain extent was based on this, to the following: — "That the Scriptures of the Old and New Testament(s) are the Rule of Christian Faith and Duty under the teaching of our Lord Jesus Christ."

X "In this Church," The Remonstrant Synod in 1830 had the Status of a Church, which it still retains, and its Moderator has the power to grant special Marriage Licenses.

IF INVASION COMES.

"It is the duty of everyone to keep his head cool and mouth shut, to stay put and sit tight."—General Sir Hugh Elles.

MUSSOLINI.

"However, events are moving. We desire that nothing more shall be heard of brotherhood, of sister-hood, of cousin-hood, or other bastard relations, because the relations between States are relations of force, and these relations of force are the determining elements of our policy."

Habakkuk II, 11. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Quoted by the Rev. Drysdale, famous preacher, nearly a century ago, in farewell sermon affirming fidelity of his ministry at Kirkcaldy.

—:o:—

"Never a sigh of passion or of pity,
Never a wail for weakness or for wrong,
Has not its archive in the angel's city,
Finds not its echo in the endless song."

—:o:—

"Veil after veil will lift, but there must be veil upon veil behind."

—:o:—

"Govern the lips
As they were palace doors, the King within;
Tranquil and fair and courteous be all words
That from that presence win."

—:o:—

Fergus, from whom Carrickfergus derives its name, was a "king of Scotland" from whose days, more than a 1,000 years ago, all the kings had been Grand Master of Mother Kilwinning Lodge, according to Ramsay's famous speech of 1737.—"20th Century Encyclopaedia of Freemasonry."

THE ROMANCE OF THE PSALMS.

By H. J. F. Orr.

The Psalms have been for centuries a treasury of devotional praise for the individual and the Church. Compiled in the course of time by the Jews, they have become the property of both Jew and Christian.

We use a popular expression when we speak of them as the Psalms of David, no doubt a considerable number are due to his writing, but later others composed Psalms—in the reigns of Jehoshaphat and Hezekiah, and on the return from the Captivity, many were written.

The Bible version of the Psalms was translated from the Hebrew in 1611. In the English Prayer Book they were taken from Cranmer's Bible of 1539, and there are slight differences. The Psalms have been classified into Instructive, Devotional, Praise, Thanksgiving, Prophetical and Historical.

Psalm 51 is a devotional Psalm and it is particularly interesting to us, as the text of the sermon preached on formation of the First Presbytery in Ireland at Carrickfergus on 10th June, 1642, was Psalm 51. verse 18. "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." One can quite see from the text how the preacher, John Baird, chaplain in Argyle's Regiment and later Belfast's first Presbyterian minister, directed the attention and efforts of his hearers to carry out the work of the newly formed Presbytery. "Build thou the walls of Jerusalem." The 51st I have said is devotional. David acknowledges his transgressions and pleads for forgiveness. "Create in me a clean heart, O God, and renew a right spirit within me." "O Lord open thou my lips and my mouth shall show forth thy praise."

This Psalm like many others is associated with several historic incidents. Lady Jane Grey recited it on the scaffold as did the Duke of Suffolk in 1554. Sir Thomas More nineteen years before repeated it when dying. It was a favourite of Savonarola, the 15th verse "Then shall I teach thy ways unto the wicked and sinners shall be converted unto thee," is the motto taken for Micheal Angelo's picture of him. Wishart, who influenced John Knox to take a firm stand for Presbyterianism, was singing this Psalm with friends when he was arrested. One cannot think of the historic siege of Derry without associating certain Psalms quoted on that day of relief, Sunday, July 28, 1689. Walker preached that morning not knowing whether the attempt to break the boom would be successful, to a group of starving men and women. I quote "Let but the Lord arise," says Holy David "and his enemies shall be scattered" and again "God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be moved and though the mountains be carried into the sea, though the waters thereof roar and be troubled. (Psalm 46, 1 to 3.) Considering the deliverance wrought for the beseiged city of Samaria as for Jerusalem by the destruction of Sennachent's host, David says to comfort himself and his people, namely, "The God of Hosts is with us, the God of Jacob is our refuge." Psalm 46, 7-11. Gideon, Deborah, Barach, were instruments in the hand of God. "So that we see," continues the preacher, "that God confounds strength with weakness; for when men presume too much on the arm of flesh, they frequently deceive themselves, and in the midst of their security are overthrown." He spoke still further quoting other Psalms and finally concluded with, "Let us take courage then and faint not, but acquit ourselves like men." Our forefathers in Scotland were salway lovers of the Psalms. In the early part of the 16th century wandering minstrels sang them among the people, but it was not till 1568 that they were collected into a book for popular use—"Spiritual Sanges:" "The Psalms of David with other new pleasant Ballates."

Wishart, one of the first Scottish martyrs, continually quoted from the Psalms. What a quaint figure he must have been; tall, bearded, round French hat, long frieze mantle, black doublet and hose, white hands and cuffs. He was burned to death 1st March, 1546, at the foot of the Castle Wynd, St. Andrews. Almost his last words were from Psalm 31. v. 6. Twenty-six years later John Knox as he lay dying at the Nethesbrid Port of Edinburgh repeated almost the same words.

Andrew Melville and his nephew James perfected the organization of the Scottish Church on the Presbyterian Model popularising the singing of Psalms.

John Durie of Edinburgh had been suspended for plain speaking against the Duke of Lennox. He returned in 1582 to his "awin folk of Edinbriche." The citizens gathered to meet him "goein upe the street with bear heads and loud voices, sang to the praise of God and testifeing of grait joy and consolation." Psalm 124. "Now Israel may say and that trewlie," etc., much to the annoyance of the Duke who for fear of the people left the city in haste.

In 1637 Charles I. attempted to force Episcopacy on the Scottish people, this roused the people and resulted in the signing of the National Covenant on Feb. 28th, 1638, in Greyfriars Church, Edinburgh. This must not be confounded with the later Solemn League and Covenant drawn up in 1643, and copies signed in many parts in Ulster. The only preserved copy in Ulster is in the Belfast Museum, and is the one signed in Holywood on 8th April, 1644. Patrick Adair preached the sermon. It is not complete, but there are about seventy names on remainder, headed by Patrick Adair and a Charles Hall, about twenty names are legible.

Despite this opposition, continued attempts to establish Episcopacy in Scotland were made and in 1662 succeeded. Rather than submit nearly four hundred ministers gave up their churches and preached in the fields and on the hills. Soldiers were sent to compel attendance at public worship according to Episcopical form. Hundreds of people were fined, imprisoned, whipped and even branded. In Southern Scotland, driven to desperation, people rebelled. The Covenanters, defeated in the open, maintained an obstinate resistance, defending their convictions. The Psalms inspired them, strange stories were told of shadowy throngs at night. The Govt. took strong measures, but singing Psalms the people faced the military. Armed resistance began in 1666, a scuffle with some soldiers at Dalry, drifted into insurrection. Some 1500 marched that Winter towards Edinburgh, few had guns or swords. Scythes, forks, sticks, were the principal weapons. Gradually reduced by hunger and fatigue to 900 they made a stand at Rullion Green against General Dalzell and his 3000 troops, chanting Psalm 74. They defeated a charge of cavalry, but after some hours were dispersed. Some of the prisoners were executed, others transported. A stone marks the scene, inscribed with lines beginning

"A crowd of witnesses lie here,
Who for Christ's interest did appear," etc.

For some months after the rising all was quiet, but gradually persecution increased as more and more field meetings or conventicles were held. Death was the penalty for preaching; fines, transportation, even slavery were the punishment for hearers. The murder of Archbishop Sharp in 1679, was the signal for renewed open struggle with the Covenanters. At Drumclog, June 1st, 1679, Claverhouse and his troops surprised a crowd of Covenanters. I should have mentioned, at these field meetings sentries were posted to give warning to the preachers. The sentry in this instance fired his musket, armed men left the congregation and moved out to meet the troops, singing as they charged, Psalm 76—

In Judah's land God is well known,
His name in Israel great,
In Salem is his tabernacle,
In Zion is his seat.

The soldiers fled and Claverhouse was almost taken prisoner. The Covenanters spared their prisoners, but so great was the animosity shown that many of their fellows condemned them, even attributing this later as a reason for the failure of their cause.

A host of incidents associated with the use of the Psalms might be quoted, but I will conclude with the women martyrs, in which I am indebted as for other accounts to Prothero's "Psalms in Human Life."

In January 1681, two "honest, worthy lasses," as Peden calls them—Isabel Alison and Marion Harvie—were hanged at Edinburgh. On the scaffold they sang to the tune of "Martyrs" the 84th Psalm. "Marion," said Bishop Patterson, "you would never hear a curate; now you shall hear one," and called upon one of his clergy to pray. "Come Isabel," was the girl's answer, she was but twenty years of age, "let us sing the 23rd Psalm," and thus drowned the voice of the curate.

In 1685 a commission sitting at Wigtown, condemned Margaret MacLachlan, an elderly widow of sixty, and Margaret Wilson, a girl of eighteen, who refused to abjure a Cameronian document, The Apologetical Declaration. They were sentenced "to be tied to a stake fixed within the flood mark in the Water of Blednoch, near Wigtown, where the sea flows at high water, there to be drowned." The sentence was carried out May 11th, 1685. The elder prisoner succumbed first, and an appeal was made to the younger, but she refused to abjure and died singing the 25th Psalm—

My sins and faults of youth,
Do thou O Lord forget.

There is scarcely a Psalm that is not in one way or another associated in some historic incident or connected to some famous name. Poets from the highest to the most humble have used them as subjects for their rhymes. Great writers such as Addison, Carlyle, Macaulay, Ruskin, referred to them often in their writings. Universities and Cities have chosen their mottoes from the Psalms, as have also ancient families. The

first great exhibition in 1851 had the very apt, "The earth is the Lord's and all that therein is," while associated with the old Eddystone Lighthouse was the text, "Except the Lord builds the house, they labour in vain that build it," and Belfast, in choosing a motto for its seal, took as a basis the 12th verse of the 116th, "What shall I render unto the Lord for all his benefits towards me." This was as far back as 1613, when the town got its Charter from James I. This Charter was annulled by James II. in 1688, but restored by William III. in 1690.

"Pro tanto quid actribuamus."

The Metrical version of the Psalter used in Scotland and Ireland, though generally referred to as Scottish, was really the work of an Eton College Provost, and it may also surprise many of our readers that the Shorter Catechism was the work of an English Assembly.

Francis Rous (1579-1659) was born in Cornwall; a member of several Parliaments; became Provost of Eton 1644. Well learned, he compiled the Psalter, so he was really not author. He revised some of the easier wordings, and when introduced into Scotland, the General Assembly thought fit to have *his* work revised, so really after several revisions little of his work was left.

The hundredth Psalm, (All people that on earth do dwell) is probably the best known, and divides popularity with the twenty-third. William Kethe, a Scots clergyman, is credited with writing the version so often sung. Only one change has been made in his version, just one word but it makes a decided difference—"Him serve with fear, His praise forthtell." The word "fear" now gives place to "mirth."

The Child is the Eternal Messiah
Who is sent continually among fallen men
In order to help them to uplift themselves,
Their Nation, the World, and the Heavens.

—(Translated from Italian, in which language it was quoted by Dr. Maria Motessori, the world-renowned educationist).

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